Thirty-seventh Chapter, which telleth of the feasts and ceremonies performed in the days of the eighteenth month, which was called Izcalli.[1]

The eighteenth feast was the one named Izcalli.

Upon the tenth day of Izcalli *tamales* stuffed with greens were eaten. [On this day] it was maintained and said, "Our father, the fire, roasteth [food] for himself." They set up his image—only a framework of wood which they made.[2] **They gave it a mask, his face, made of precious green stone, horizontally striped with turquoise. It was very awesome; it gleamed as if it shone exceedingly; it cast much brilliance.**

And they fitted upon it its quetzal feather crown, quite narrow at the bottom [but] large enough to fit around the head. The quetzal feathers spread out [above]. And two plumages stood ohe on each side, made like his horns. And the plumages both had quetzal feather vanes. And to the base of the quetzal feather crown was sewn yellow hair, very carefully trimmed. And his lordly hair hung to his shoulders; and it was very evenly cut.

And when they put it on him, [it was] verily as if [it were] his own hair.

And they laid over him a cape of quetzal feathers, made entirely of quetzal feathers, which hung long, trailing upon the ground. The wind penetrated it, [making it, as it were,] stir upward, [so that it] glittered and gleamed.

And his mat was made of the skin of an ocelot—an ocelot skin laid flat [with] paws extended and also its head lying flat. And this [image of] Xiuhtecutli was before a brazier. At midnight [the priest] used the fire drill [to make the new fire]. And when a flame burst forth, then he blew upon it, and then made the fire.

And when the fire had been lit, when it was dawn, and the morning had reddened, then reared them-

Inic cempoalli on cxtolli omome, cāpa. ytechpa tlatoa, yn ilhuitl, yoan in tlamauiztililiztli, in motecpuipanoaia, in ipan vel ic cemilhuitl, ic cxtolteti omey metztli, in mjtoaia in motenehoaia Yzcalli. 796 X

Inic cxtolteti omey ilhuitl: ichoaci in motenehoa Yzcalli:

in izcalli tlamatlacti in qualcia onuhquiltamalli, motenehoa, mitoaia, motlaxquiian tota, ichoaci in tleti, quiztlaliaia; yxiptla, çan colotli, in quichioaia, quixaiacatiaia, yn izuiac chalchiuitl in tlachicalli, xiuitl ynic ixtlan tlatlaan, cenca mauiçoticatca, cenca pepetlaca iuhquin cuecuecioca, cenca mihiiotia: 796 X 778 [262]

yoan conaquja yn itzontecō quetzalcomitl, çan cuinpitzacoc, vey ynic quamalacachtic, iuhquin xexelinj quetzalli: auh vme in quammalitli, iuhquin iquaquzuh muchioa, nenecoc in mamanj. Auh in quammalitli, quetzaltzontecomaio yiomextli: auh yn itzintlan quetzalcomitl, itech tlatzontli tzoncoztli, cencan quenmach in tlaquatectli, cencā quenmach in moquatec: auh ycuitlacaxiuhian vetzitca yn itecutzon, cencan no quenmach in tlaquatectli in tlatzontecztli. [237]

Auh yn iquac oconaquiqque, iuhquin ma nelli itzoā:

yoan conquentia in quetzalquemitl, çan motequitica quetzalli, cenca veca in vilantoc, tlalpan vivilantica: in ehecatl itlan calaqui, iuhquin maacomana, iuhq'n cuecuecioca, iuhquin cuecuecioca.

Auh yn jpetl muchioa, occhcotl, occhupetlatl mamaçoutitoc, çan iuh ca in jtzontecon, itztapach onoc: auh in ichoaci xiuhtecutli ixpan ca tlecujlli, icoaltepantla in tlequauhtlaça. Auh in ovetz tleti, njman ic quipiztca, mec tletlalia: [281] [372]

auh in omotlali tleti, in otlevic, in otlatlalchipcoac, mec omotzopana, tzouiacatia in tetpopochti, in 796 X

1. "Eleventh," or "the governing," according to Gemelli, op. cit., p. 316. Torquemada favors the meaning "whirled" (op. cit., p. 388): "quiere decir Remolinado, ó de la remolinación; porque por cuenta siempre, al quarto mudar el tiempo, y pasar de frio á calor, y comenzar la Primavera." In Clavigero (op. cit., p. 172, n. 54) it is suggested that the literal meaning of Izcalli is "born a fire house."

2. Sahagún's corresponding Spanish text says: "hazian la estatua del dios, del fuego de madera, y poco ancho, como una cuna, que ellos llaman cuitlal, que quiere decir cimiento, o cunilla."

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

643 **Ninth Chapter, in which is told that with which the rulers were arrayed when they danced.**

Inje chicuuacj capítulo vncan moteneoa inja nechuchioaia in tlatoque in jcoac macoaia.

301 [237] The [head] band with [two] quetzal feather[1] tassels set off with gold, with which they bound their hair;

Quetzallalpilonj, coztic teocujtlaio inje qujlpiaia, intzon

A quetzal feather crest device set off with gold, which he bore upon his back;

quetzalpatzactli, coztic teocujtlaio in qujmama

[237] A finely wrought headdress of red spoonbill[2] feathers, with flaring quetzal feathers, and with it a drum [covered] with gold—a device which he bore upon his back as he danced;

tlauhquetzoltzontlj tlaçotlanquj, quetzalli icuecuetlacacaio, iujcal uetetl coztic teocujtlaio, in tlaujztli in qujmama mjtotia

A golden arm band;[3]

teucujtlamatemecatl, coztic

Golden ear plugs, which he inserted [in the lobes of his ears];

teocujtlanacochtli coztic in caquja

● [281] A wrist band of cured leather, on which was a large, round, green stone or a fine turquoise which he placed on his wrist; [it was] treated with Peru balsam, so that it gleamed;

matzopetztli in cuetlaxtli, vej chalchiujtl ololiuhquj, anoço vej teuxiujtl ipan ca in jmaquechtlan qujclalia ujtzilonxitica inje tlachiuhtli inje tlapetzolli

[314]

A green stone lip plug set in gold;

chalchiuhtentetl coztic teucujtlatica callo,

[237] A long, white labret of clear crystal, shot through with blue cotinga[4] feathers, in a gold setting, which he inserted in his [lower] lip;

iztac teçacatl, xiuhtotoica tlamjntli, iztac teujlotl in jntenco caquja, coztic teucujtlatl in jcallo.

[317] A long, yellow labret of amber in a gold setting;

Coztic teçacatl, in apoçonalli teucujtlatica tlacallotilli,

643 A long, curved, green stone labret, fitted at the base in a gold setting;

chalchiuhteçacanecujlli, coztic teucujtlatl ic tlanzincallotilli,

301 A gold lip pendant;

teucujtlatempilolli coztic

532 A gold lip pendant in the form of a pelican;[5]

atototempilolli coztic teucujtlatl,

A gold lip pendant in the form of an eagle;[6]

quauhtempilolli coztic teucujtlatl,

A gold lip pendant in the form of a fire serpent;

xiuhcoatempilolli coztic teucujtlatl,

A gold lip pendant in the form of a boaring pole;

xujctempilolli coztic teucujtlatl,

A disc-shaped lip plug of fine turquoise in a gold setting;[7]

temalacatentetl teuxiujtl coztic teucujtlatl icallo,

A curved, green stone lip plug in a gold setting;

chalchiuhtencololli, coztic teucujtlatl icallo,

A green stone lip plug in the form of an eagle, fitted at the base in a gold setting;

chalchiuhquauhtentetl, coztic teucujtlatl itzincallo,

1. Clark, *op. cit.*, II, p. 112, identifies quetzalfeather as *Pharomacrus mocinno mocinno*.
2. *Platalea ajaja* L. (Seler, *op. cit.*, p. 124).
3. Gold such is described more fully in Anderson and Dibble, *op. cit.*, II, p. 67.
4. Clark, *op. cit.*, p. 134, identifies blue cotinga as *Cotinga amabilis*.
5. Cf. Seler, *op. cit.*, p. 102.
6. Quauhtexcocuil; quauh could mean warrior; elsewhere we always give preference to the meaning eagle.
7. After this phrase, the *Real Academia de la Historia* MS has chalchiuhteuxiuhtencololli coztic teucujtlatl yoallo—a large, circular lip plug of green stone in a gold setting.

643 A lip pendant of gold, in the form of a broad-
301 leafed water plant; apatlactempilolli, coztic teucujtlatl,

[532] A crescent-shaped lip pendant of gold; metztempilolli coztic teucujtlatl,
A green stone nose rod; chalchiuhiacamjtl,
A fine turquoise nose rod; teuxiuhiacamjtl,
A necklace of round, green stones, joined and strung together; chalchiuhconcatl ololiuhquj, tlacenquixtilli, tlacecotl,
A necklace of radiating golden pendants with a thin, green stone [disc] set in their midst;[9] coztic teucujtlachaiaoac conca tl, chalchiuhtlacanaoalli iitic manj,
A finely wrought feather arm band with various [other] costly feathers and with gold; quetzalmachoncotl tlaçotlanquj nepapan tlaçoiuhtica, ioan coztic teucujtlaio,
[237] A golden band for the calf of the leg; coztic teucujtlacotzcoatl,
A quetzal feather banner held in the hand; quetzalmacpanjtl,
A quetzal bird as headdress; quetzaltototocpacruchitl,
Quetzal feather horns; quetzalquaquauitl,
A quetzal feather fan [set] with gold; quetzalecacoaxtli coztic teucujtlaio
A turquoise [mosaic] wrist band with a conical extension; xiuhmacopilli,

A necklace of gold [beads] and small sea shells; coztic teucujtlachipulconcatl,
A necklace of gold [beads] and snail shells; teucujtlacoztic acuechconcatl,
643 Flowers and tobacco, [which were] exclusively the ruler's; a mirror in which the ruler looked at himself when he adorned himself. All these were the charge of the artisans[9] when the ruler danced. xuchitl, ietl, ineiscaujl tlatoanj, tecatl injc morta tlatoanj, injc muchichioa amanteca impial, in isquich imaçeoaia tlatoanj,
[276
416]

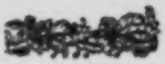
[292 Sandals of ocelot skin; cured leather sandals with embroidery—embroidered sandals. oçeloecoacactli, cuetlaxcactli tlamachio, tlamachcactli,
281] [There were] two-toned drums and supports for two-toned drums, ground drums, golden turtle shells, and golden bells; teponaztli, teponaztzatzaztli, veuetl aiacachtli coztic teucujtlatl, tetzilacatl coztic teucujtlatl,
[534]
533 Singers, a dancer, a player of two-toned drums and one of ground drums, a drum beater, a singer who intoned the chant. cujcanjme, mjtotianj, teponaçoanj, ueuetzonanj, tlatzotzonquj, cujcaitoanj,

415 [There were] chests for the devices, in which were kept all which have been described: a large basket-case in which were kept the green stone lip plugs, the gold ear plugs, the golden necklaces, the wigs, the masks, the golden reed serpent. tlaujzpetlacalli, in vncan mopiaia, in ixquich omjto. Veuej toptanatli, in vncan mopia, in chalchiuhtentetl, in teucujtlanacochtli, in teucujtlacozcatl, tzoncalli, xaiacatl, teucujtlaacaçoatl coztic teucujtlatl,
351 There were flowering trees, which were to be seen in the palace courtyard; for it was the ruler who was to dance. xuchiquaujtl momanaia, in tecpan itoalco, ineiza catca: ca maçeoaz in tlatoanj,

415 [There were] a basket for the mirror, a basket for
314 the comb; and a rubber hammer with which the
534 two-toned drum was sounded. tetzatanatli, tziquaoztanatli, olmaitl injc motzotziona teponaztli.

8. Cf. Seler, *Gesammelte Abhandlungen*, II, p. 543; the corresponding Spanish text.
9. Cf. Sahagún, *op. cit.*, II, pp. 1096f., on etymology of ornaments.

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7



Eleventh Chapter. Here it is told what the rulers rested upon.

The ocelot skin seat with a back rest; the mountain lion skin seat with a back rest; the wolf skin seat with a back rest; the mountain cat skin seat with a back rest; the cured leather seat with a back rest; the ocelot skin seat, the mountain lion skin seat, the wolf skin seat, the cured leather seat, the mountain cat[1] skin seat, the coyote skin seat.

The ocelot skin mat,[2] the mountain lion skin mat, the mountain cat skin mat, the coyote skin mat, the hammock, smooth reed mats[3] elaborately painted with designs; seats with backs, painted with designs; low seats painted with designs.

Inj[illegible] **matlactli oçe capítulo:** vncan mjtoa, in jpan motlalaia tlatoque.

643
352
281

Oçelocoatepotzoicpalli, mjçcoatepotzoicpalli, cujtlacheoatepotzoicpalli, ocotocheoatepotzoicpalli, cuetlaxtepotzoicpalli, oçelocoaicpalli, mjçcoaicpalli, cujtlacheoaicpalli, cuetlaxicpalli, ocotocheoaicpalli, coiocoaicpalli,

oçelocoapepechtli, mjçcoapepechtli, ocotocheoapepechtli, coiocoapepechtli, cochizmatlatl alaoacapetlatl, tlatlacujlolli, tepotzoicpalli tlacujlolli, tzinjcpalli tlacujlolli.

1. Cf. Sahagún, *op. cit.*, III, p. 153.
2. *Petlatl*, cf. corresponding Spanish text.
3. *Ahuacapetlatl*, corresponding Spanish text: "esteras pintadas como ataujerados y como redondos."

[p. 32 is blank]

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

tula ... Ansi mismo estavan sujetos al de mexico donde estava y rresidia montesuma q̄ en aquellos tiempos hera señor dellos, y la davan de tributo cada un yndio una gallina desta tierra cada veinte dias y unas mantas de nequen y todos en general chicos y grandes hazian lo mismo" (RHE, T: 253).

Tecpatepec paid henequen mantles and skirts, deer horns, and game, as well as making a special milpa.[a]

Tezcatepec paid tribute of game, bows and arrows, and deerskins.[b]

13. Hueypuchtla

Sources of the Map

On page 7 of the *Matricula* and on folio 29' of the *Codex Mendocino* appears the province of Hueypuchtla, which included south-central Hidalgo and a tiny segment of north-central Mexico. The present map is based on the American Geographical Society's Millionth Map, "San Luis Potosí" and "Ciudad de México." In the *Matricula*, only the cabecera is identified in roman letters; in the *Mendocino*, all towns are. The following have been identified:

MENDOCINO	MILLIONTH MAP
Acayocā, 7	Acayoca
Atocpan, 10	Actopan
Hueypuchtla, 3	Hueypoxtla
Tequixquiac, 1	[No change]
Tetlapanaloyā, 2	Tlapanaloya
Tezcatepectonco, 6	[See Remarks on Towns]
Xicalhuacan (? 4)	[See Remarks on Towns]
Xomeyocan (? 5)	[See Remarks on Towns]

One pueblo of the *Matricula* remains unidentified: Xalac.

On the other hand, we may add two more towns with certainty to this province: Itzcuincuitlapilco (8) and Tolnacuchtla (9).

Remarks on Towns

Atocpan has become the Actopan of today. Although there still exists another town called Atocpan (southeast of Hueypuchtla), ours is the

[a] *PNE*, 6: 36: "davan de tributo mantas de nequen y naguas, cueros de venado, venados, liebres, conejos y codornizes, y le hazian una semestera de mahiz."

[b] *PNE*, 6: 32: "rreconoçian a Moctezuma ... davanle de tributo venados, conejos, liebres, culebras, arcos, flechas, pellejos de venados."

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

808 bundles* of large white mantles, 4 brazas long**
400 bundles of women's skirts and blouses**
2 warriors' costumes with shields*

FOOD

400 bundles of dried chili peppers*

OTHER GOODS

800 bundles of cotton*

Another version of this tribute specifies the following annual payments:

CLOTHING

1,800 bundles of mantles for use as carpets, with varicolored stripes
..... plain mantles
....., women's skirts and blouses
100 bundles of "twisted" mantles, 8 brazas long and 3 *piernas* wide
100 bundles of thin mantles, 4 brazas long ("which altogether comes to forty thousand pieces")
200 bundles of loincloths

FOOD

100 loads of chili peppers
100 loads of little peppers

OTHER GOODS

400 *petacas* [petates?]
400 deerskins
100 live deer
100 large (live) parrots
40 bags of white feathers for weaving
40 bags of varicolored feathers

Besides this, servants were provided for the overlords.**

* Corrected from 800.

** Ixtlilxochitl, *Obras históricas* (1892), II: 197. The province of "Tizcohuacalaotl" paid "en cada un año de tributos mil y ochocientos fardos de mantas así de las ricas labradas de todos colores, que servían para entapizar las salas y cuartos del rey, como de otras llanas, enaguas y huepiles, sin más cien fardos de mantas de Tlacatzinhque [Ilacatzinhque, Molina: con torcida] de á tres piernas, que tenía de largo cada una de ellas ocho brazas, y otros cien fardos de las más delicadas y primas de á cuatro brazas, que las unas y las otras venían á ser cuarenta mil piernas, sin más cuatrocientos petacas y cuatrocientos pellejos de venado, cien venados vivos, cien cargas de chile y cien cargas de pepitas, cien papagayos grandes, cuarenta costales de pluma blanca con que hacían telas, y otros cuarenta costales de plumería de aves de diferentes colores, sin más doscientos fardos de pellejos, que venían á ser cuatro mil, con las armas y criadas necesarias para el servicio de palacio."

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

635 Teonochtitlan,[7] Teopantlan,[8] and Ytzucan.[9] Tezozomoc speaks of
175 Coatlalpan as being situated near the Marquesado.[10]

TRIBUTE

651 *Tribute of the whole province.*—Tepeacac and her subject towns paid the following tribute to the Empire:

FOOD

[262] 4 wooden cribs (2 of maize and 2 of beans)[11]

OTHER GOODS

317 4,000 loads of lime
314 4,000 loads of thick canes
281 8,000 loads of canes for arrow shafts
483 800 deerskins
8,000 loads of *acayetl* "performes que usan para la boca"
200 *cacaxtles*[12]

632 *Tribute of the component towns.*—Ahuatlan (a) paid a tribute of
651 cane.[13]

Coatzinco supplied cane, shields made of the same material, spearheads, bows and arrows, and white lime.[14]

[701] Texalucan (b) claimed to have given military service only—the enemies including the distant Coixca.[15]

Çoyatitlanapa (c) paid a tribute of canes, spearheads, white lime, shields made of cane, and wild cotton for padding armor.[16]

[7] More exactly, Tepexuxuma, next door to Teonochtitlan. *PNE*, 1: No. 540.
[8] *PNE*, 1: No. 559.
[9] *PNE*, 1: No. 292.
[10] Tezozomoc, *Crónica mexicana* (1878), pp. 533–534: "los pueblos de Coatla[l]pan y ... la tierra caliente, que ahora llaman del Marquesado."
[11] Wooden frames for carrying goods on the back with a tumpline.
[12] *PNE*, 5: 82–83: "Dicen que en tiempo de su ynfidelidad fueron vasallos de Motecçoma y sus pasados, y que le seruian y tributauan rrodelas de canas maçiças que en lengua mexicana llaman otlatl."
[13] *PNE*, 5: 95: "Dicen fueron vasallos de Motecçoma y de los Señores de Mexico, y le seruian con rrodelas de cana maçiça, con canas fuertes, y nauajas para lanças, cal blanca, flecha y arco para pelear."
[14] *PNE*, 5: 86: "Dizen que fueron vasallos de Motecçuma y sus pasados," making war against the "prouinçia de Coyxco y captiuauan gente que lleuavan a Mexico a Motecçuma para que se sacrificasse." For Coixca, see section on Tepequacuilco, p. 17, n. 41.
[15] *PNE*, 5: 90: "En tiempo de su ynfidelidad eran de Motecçuma, señor de Mexico, y sus pasados dauanle de tributo cal blanca, canas maçiças grandes, y nauajas para poner en las lanças, y rrodelas de cana maçiça para pelear, y algodon: algodon siluestre para jacos y cosseletes que vestian los hombres de guerra, que todo lo rreferido lleuauan a Mexico."

10:Deevey N-4 (no date)1957 NU7 Aztec NU7

the salt is commonly extracted from soil of several types rather from the water itself. This practice would be expected to arise in a country of inland salines, not along the seacoast. Moreover, fractional evaporation is used to give different products, according to Apenes, the last of the liquors being the source of saltpeter. We cannot yet be sure that the whole complex is pre-Cortesian, but it suggests a knowledge of limnologic and soil chemistry among the Aztecs that was at least as great as their ceramic and metallurgic skill would imply.[4] The point is not only of considerable importance, but is capable of verification by chemical archaeology; that no attempt to do so has been made so far is another indication that the scientific knowledge of non-Western peoples exceeds in some respects that of the historians and ethnographers who study them.

Salt is one of the seldom-considered essentials of human welfare. Mendizábal makes the provocative point that if the Aztecs had been more generous with their salt, the Tlaxcalans (who had no salines in their domain) might not have been so ready to ally themselves with Cortés, and the course of history might have been rather different.

HYDROGRAPHY. The demonstration that the Aztecs had detailed knowledge of all aspects of their lakes that might be used for human sustenance is not itself a proof that they had a developed limnologic science. Far more primitive people have known and done as much, and none of the practices mentioned, with the possible exception of fractional evaporation of salt water, are beyond the capabilities of the Banyoro, for example, who live on Lake Albert in Africa (Worthington and Worthington, 1933). The urbanization of Tenochtitlán, however, brought problems in its train that simpler societies could hardly have faced. Lake *villages* are known all over the world, but lake cities are much less usual. In meeting these problems the Aztecs and their

[4] A piece of chemical knowledge that has been entirely overlooked is the manufacture of some salt from urine. Bernal Diaz del Castillo (1910 edition, p. 72) mentions the sale of "many canoes full of human excrement, and these were kept in the creeks near the market, and this they use for making salt or tanning skins, for without it they say that they cannot be well prepared". The reference to tanning of skins shows clearly that the excrement was urine and not feces, for the tanning properties of uric acid are still taken advantage of in modern Mexico; moreover, Bernal Diaz goes on to describe the collection of feces and their use as fertilizer. What "salt" other than uric acid or sodium chloride could have been extracted from urine is problematical; nitrates would have been the most valuable, and they could conceivably have been separated from the chlorides by fractional evaporation, as in the case of salt water. In the history of western chemistry the most important salt found in urine was microcosmic salt, $NH_4\ NaHPO_4 \cdot 2H_2O$, which served Brand as the source of phosphorus.

11:Diaz T,H-5 (1519-1520) 1910
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that it contained, and at the good order and control that was maintained, for we had never seen such a thing before. The chieftains who accompanied us acted as guides. Each kind of merchandise was kept by itself and had its fixed place marked out. Let us begin with the dealers in gold, silver, and precious stones, feathers, mantles, and embroidered goods. Then there were other wares consisting of Indian slaves both men and women; and I say that they bring as many of them to that great market for sale as the Portuguese bring negroes from Guinea; and they brought them along tied to long poles, with collars round their necks so that they could not escape, and others they left free. Next there were other traders who sold great pieces of cloth and cotton, and articles of twisted thread, and there were *cacahuateros* who sold cacao. In this way one could see every sort of merchandise that is to be found in the whole of New Spain, placed in arrangement in the same manner as they do in my own country, which is Medina del Campo, where they hold the fairs, where each line of booths has its particular kind of merchandise, and so it is in this great market. There were those who sold cloths of henequen and ropes and the *cotaras*[1] with which they are shod, which are made from the same plant, and sweet cooked roots, and other tubers which they get from this plant, all were kept in one part of the market in the place assigned to them. In another part there were skins of tigers and lions, of otters and jackals, deer and other animals and badgers and mountain cats, some tanned and others untanned, and other classes of merchandise.

Let us go on and speak of those who sold beans and sage and other vegetables and herbs in another part, and to those who sold fowls, cocks with wattles, rabbits, hares,

[1] Sandals.

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deer, mallards, young dogs and other things of that sort in their part of the market, and let us also mention the fruiterers, and the women who sold cooked food, dough and tripe in their own part of the market; then every sort of pottery made in a thousand different forms from great water jars to little jugs, these also had a place to themselves; then those who sold honey and honey paste and other dainties like nut paste, and those who sold lumber, boards, cradles, beams, blocks and benches, each article by itself, and the vendors of *ocote*[1] firewood, and other things of a similar nature. I must furthermore mention, asking your pardon, that they also sold many canoes full of human excrement, and these were kept in the creeks near the market, and this they use to make salt or for tanning skins, for without it they say that they cannot be well prepared. I know well that some gentlemen laugh at this, but I say that it is so, and I may add that on all the roads it is a usual thing to have places made of reeds or straw or grass, so that they may be screened from the passers by, into these they retire when they wish to purge their bowels so that even that filth should not be lost. But why do I waste so many words in recounting what they sell in that great market, for I shall never finish if I tell it all in detail. Paper, which in this country is called *Amal*, and reeds scented with *liquidambar*, and full of tobacco, and yellow ointments and things of that sort are sold by themselves, and much cochineal is sold under the arcades which are in that great market place, and there are many vendors of herbs and other sorts of trades. There are also buildings where three magistrates sit in judgment, and there are executive officers like *Alguacils* who inspect the merchandise. I am forgetting those who sell salt, and those who make the stone knives, and how they split them

[1] Pitch-pine for torches